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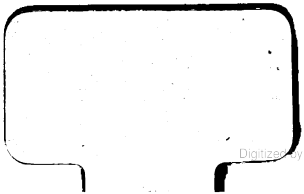
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S. Regard

111.

CATHOLIC REASONS

FOR

REJECTING THE MODERN PRETENSIONS AND DOCTRINES

OF

The Church of Rome.

BY THE

REV. CECIL WRAY, M.A.,

Incumbent of St. Martin's, Liverpool.

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TO THE

CONGREGATION OF ST. MARTIN'S CHURCH,

Liverpool.

"I have written briefly, exhorting and testifying that this is the true grace of God wherein ye stand."—1 St. Peter v. 12.

THE following hints have been thrown together (in preference to preaching on the subject) with a view to furnish brief *memoranda*, which can be referred to at leisure, of some of the strongest objections which the present Romish system presents to a Catholic mind, and to allay the apprehension which recent events have excited, that the pursuit of true Catholic principles will lead to Romanism. It is intended, on the contrary, to demonstrate that these principles, if intelligently examined, are the only true means of strengthening our position against Rome. The pretensions of that Church are certainly not to be put down by the loose harangues of mere "Bible Protestantism," but by historical investigation, and a recurrence to that leading principle of the Reformation, that PRIMITIVE CATHOLIC TRADITION is the only sound test of truth.

It is almost unnecessary to say that this Tract has no pretensions to originality. It has been

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written, during an absence from home, partly from memory and partly from such works as came to hand, among which, of modern Authors, I am chiefly indebted to Palmer's learned "Treatise on the Church," Perceval's "Historical Notices," and other Tracts against Rome, and an excellent little work by the Rev. Walter Blunt, entitled "The English Church and the Romish Heresy."

C. W.

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CATHOLIC REASONS

FOR

REJECTING THE PRETENSIONS AND DOCTRINES

OF

The Church of Rome.

I.—The ancient British Church was independent of the See of Rome for the first six centuries, and the Irish Church equally independent up to the middle of the eleventh century.

II.—All the jurisdiction subsequently exercised by the Pope in these Islands till the Reformation was an usurpation, in violation of the Canons of the Universal Church.

III.—The Romish Bishops and Clergy now officiating in these realms are schismatical intruders, not deriving their orders from the Anglican succession, but from Italy and Spain.

IV.—Consequently, the present Church of England is the only true representative and legitimate successor of the ancient Catholic Church of this country; to which therefore we are bound to submit, as we value our everlasting salvation.

V.—Moreover, the Church of Rome, by corrupting the ancient faith, contradicting the primitive traditions, adding to the Creed, and teaching, under an anathema, opinions which were never held to be articles of faith in the Universal Church, has given rise to blasphemies, schisms, and infidelity—cut herself off from the rest of Christendom, and made union with her, unless she repent, impossible.

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I.—THE ORIGINAL INDEPENDENCE OF THE BRITISH CHURCHES IS EVIDENT,

1. From the fact that Christian Churches existed in Britain in the earliest ages, as appears from the writings of Tertullian, Origen, Eusebius, Athanasius, and Hilary.

2. Because these Churches (whose foundation is attributed to the Apostles by Theodoret) were, even from the second century, recognised as a portion of the Universal Church by all the Christian world.

3. This is evident from the fact that in the year 314 the Bishops of London, York, and Lincoln, sat as representatives of the British Churches at the Synod of Arles, in France; and, in 359, British Bishops were present at the Synod of Ariminum.

4. Because it is not even pretended that these ancient British Churches were founded by the Church of Rome, nor can it be proved that they had any other intercourse with that Church than that of sisterly communion.

5. Because the Irish received Christianity in primitive times, but not from Rome, the intrusion of whose missionary Paladius they effectually resisted; and because, subsequently, in the beginning of the fifth century, St. Patrick, who was no Roman Missionary and had probably never been at Rome, organised the Irish Church, which continued independent of Rome till A.D. 1162.

6. Because, when St. Augustine, afterwards Archbishop of Canterbury, was sent over by Pope Gregory at the end of the sixth century, to assist the English Church in the conversion of our Saxon forefathers, seven British Bishops conferred with him, and expressly denied and protested against the unheard-of claims of Rome advanced by Augustine.

7. Because, according to the testimony of the Venerable Bede, the only parts of Saxon England which owed their Christianity to the Roman missionaries, were those to the south of the Thames (exclusive of Cornwall), and the kingdom of East-Angles. The remaining parts received Christianity from the Irish or Scottish Bishops, Finan, Aidan, Chad, and others. Thus, by far the larger portion

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of England was converted by members of the old British Churches.

8. Because, though by the exertions of St. Augustine several sees were either founded or revived, before or about the year 600,—as Canterbury, Rochester, and London—many more were founded among the Anglo-Saxons by Irish missionaries, such as the churches of Lindisfarne or Durham, Lichfield, York, &c.

9. Because Scotland received Christianity not from Rome, but from the Irish and Saxon Churches.

10. Because, though certain claims and customs of the Church of Rome were at length reluctantly conceded by the ancient British and Irish Churches for the sake of peace and union with the Saxon Christians, still such authority as the Bishop of Rome *now* claims, was never admitted; nor, had it been conceded, would it have been binding upon any of their successors, being contrary to the canons and traditions of the Universal Church.

II.—THAT THE AUTHORITY EXERCISED BY THE POPE IN THIS COUNTRY, FROM THE SIXTH CENTURY TO THE REFORMATION, WAS UNCANONICAL, IS EVIDENT,

11. Because it was decreed at the Third General Council, by the 200 Bishops then present, "That no Bishop take another province which has not formerly and from the beginning been subject to him. But if any one has taken another, and by force has placed it under his control, he shall restore it; that the rules of the Fathers be not broken, nor the pride of worldly power be introduced under the cloak of the priesthood, nor we by degrees come to lose that liberty which the LORD JESUS has given us."—*Council of Ephesus*, A.D. 438.

12. Because the gradual assumption of authority in this and other countries by the Pope was always protested against and resisted as an unjustifiable encroachment: for example, by Greathead, Bishop of Lincoln in the 13th century, and in the following century by Fitz-Ralph, Archdeacon of Lichfield, and afterwards Archbishop of Armagh.

13. Because, while it is freely admitted that a "*primacy of dignity*" and "*precedency*" was in early times awarded to the Bishop of Rome, in consequence of Rome being at that time the mistress of nearly the whole civilized world, and her

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church the natural mother of her several provinces and colonies, still it is abundantly evident that this *primacy of dignity* was not awarded to him of *Divine right*, and as "Vicar of CHRIST."

14. Because a high rank of *precedency* was also decreed to the Church of Constantinople upon the same grounds on which it was conceded to Rome, as appears from the Canons of the largest of all the general Councils which assembled at Chalcedon in the year 451, at which 630 Bishops were present.

"We, everywhere following the decrees of the Holy Fathers, and acknowledging the Canon of the 150 Bishops* most dear to GOD, which has been just now read, do ourselves decree and vote the same things concerning the precedency of the most Holy Church of Constantinople, New Rome; for the Fathers with reason gave the precedency to the throne of Old Rome, *because it was the imperial city;* and the 150 Bishops beloved of GOD, moved by the same consideration, awarded equal precedency to the most holy Throne (viz. the Bishop) of New Rome, reasonably judging that a city, which is honoured with the government and senate, should enjoy equal rank with the ancient Queen Rome; and like her, be magnified in ecclesiastical matters, having the second place after her."

15. Because in this Council of Chalcedon, at which 630 Bishops were present, the Church of Rome was in a minority of *two* upon this question, which moreover had previously been settled by the Council of Constantinople, a Council acknowledged by the whole Church, without even the Bishop of Rome or his deputies being present. Which facts are a sufficient proof that any such right as the Pope now claims, in virtue of the chair of St. Peter, to dictate to the whole Church, was either unheard of, or set at nought.

16. Because the deliberate judgment of all the famous universities and faculties of Europe was given *against* the dispensing power of the Pope, when they were consulted upon the Canon Law in reference to the validity of Henry the Eighth's marriage.

17. Because by no Act of Convocation did the Church of England ever avow its dependence on Rome, or ratify such a supremacy as the Pope now lays claim to.

* Council of Constantinople, A.D. 381.

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III.—THAT THE ROMISH BISHOPS AND CLERGY NOW OFFICIATING IN THESE REALMS ARE SCHISMATICAL INTRUDERS, IS EVIDENT.

18. Because it is a fact that the present Bishops and Clergy of the Church of England are regularly and canonically descended, by imposition of hands, from the Bishops who presided over the English Church before the Reformation, the reforming Bishops alone having ordained successors.

19. Because it is a fact, that the present Romish Clergy can trace no regular and canonical descent from the Church before the Reformation; none of those Bishops, who in Queen Mary's reign favoured the pretensions of Rome, having left behind them any succession.

20. Because, during the reign of Henry the Eighth, notwithstanding the rejection of the Pope's supremacy and right to interfere with the Church of England—and in spite, too, of a sentence of excommunication which the Pope passed upon the King and his adherents—*none* of the canonical Bishops or Clergy left our Church's communion,* and *no sect* was formed.

21. Because, during the reign of Edward the Sixth, no Romish sect existed, no separation took place, but the whole body of Bishops and Clergy continued to conform, as each step of the Reformation was carried on by Convocation and accepted by Parliament; the whole Church thus solemnly recognising the King's supremacy, and denying the authority of the Pope over the Church of England.

22. Because, when Elizabeth came to the throne, out of 9400 beneficed men then in England, only 189 (including Bishops and Clergymen of every order), or about one in fifty, refused the oath of supremacy, the whole Church thus accepting the Reformation, and the same body of parochial clergy continuing to hold the same livings that they occupied before the Reformation. Of the fourteen Bishops who refused to comply, ten were deprived, in consequence of the irregularity of their appointment.

23. Because in Ireland the restoration of the Reformation was still more complete, *all the Bishops except two* having complied.

* Except Bishop Fisher.

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24. Because from the twenty-three Irish Bishops who were continued in their sees at the Reformation, our present canonical Bishops have derived their orders, being the successors, by unbroken descent, from the ancient Irish Church, which Church was only bound under the Papal yoke from 1162, *i. e.* not more than 400 years.

25. Because the above facts demonstrate that there was *no change of Churches* at the Reformation, that the Church of England is no *new* Church, but that it is the very same *old* Church which has existed here from the time of the Apostles; having only thrown off a usurped and foreign dominion, and having repented of sins into which it had fallen.

26. Because, until the eleventh year of Elizabeth, the whole body of the priests and people conformed to the English Church, nor was there any refusal to attend the Reformed worship till 1569, when the Pope issued his Bull of Excommunication against the Queen, and sent over into this country Jesuit priests, to intrude into the folds of the parochial clergy, and to create a schism.

27. Because for the next fifty-four years, *i. e.* forty years after the death of Watson, the last of the deprived Bishops, there was not even a pretended Romish Bishop in England.

28. Because in 1623, and at different periods subsequently, the Pope caused individuals to be consecrated abroad to superintend the Popish recusants in this country, in direct contradiction of the express rules of the Catholic Church, as follows:—

29.—(1.) "Let not a Bishop ordain or appoint any clergyman to places subject to another Bishop, unless with the consent of the proper Bishop of the district. If any one do otherwise, *let the ordination be invalid*, and himself punished."—*Council of Ephesus*, 438.

30.—(2.) "Let not Bishops go out of their diocese to Churches beyond their bounds, nor cause confusion of Churches."

31.—(3.) "We count those persons to be *heretics*, who, though they pretend to profess a sound faith, have separated themselves, and *make congregations contrary to our canonical Bishops*."—*Council of Constantinople*, 381.

32. Because these foreign schismatical Bishops, who

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have from time to time been intruded upon this country to perpetuate the Romish schism, have not even pretended to be Bishops of the Old Catholic Church of England, but Bishops of Chalcedon, Melipotamus, &c. &c., "Vicars Apostolic," mere deputies of the Bishop of Rome.

33. Because there cannot be two real branches of the Catholic Church existing in the same country, and for one people, without one of them being in schism.

IV.—NO APOLOGY FOR THE ROMISH SCHISM CAN BE FOUND IN THE PRETENDED IRREGULARITIES OF THE REFORMATION.

34. Because, though the Church necessarily laboured under embarrassments which were the consequence of Popish oppression, nothing essential to the continuity of the Church, in freeing itself from Romish corruptions, was omitted.

35. Because the assertion that the Church of England was established by the civil power only in the reign of Henry the Eighth, or Elizabeth, is false. And we challenge the Romanists to produce any Act of Parliament in proof of this.

36. Because, on the contrary, the Acts "against appeals," and "for the Royal Supremacy," in the reign of Henry the Eighth, assert that *our Church was long before endowed and established* by the King's progenitors; and Magna Charta itself of King John expressly guarantees the rights of what was *then* called "the Church of England."—*Palmer's Treatise on the Church*, I., 205.

37. Because the several acts of the Reformation had the regular and canonical sanction of Convocation duly assembled.

38. Because it is admitted by the Romanists themselves "that this country was separated from the Holy See *by the consent of the canonically instituted clergy* of this realm, with a few noble but rare exceptions."

39. Because the circumstance of the Church being "*by law established*" cannot, in the slightest degree, affect its catholicity; it having been foretold that "kings should be its nursing fathers, and queens its nursing mothers," Isa. lx. 10; xlix. 23.

40. Because when Convocation, having renounced the

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supremacy of the Pope, acknowledged the Sovereign to be "head," or "supreme governor" of the English Church, they subjoined the important words, "*as far as is consistent with the law of Christ.*" See, also, on this subject, the 37th *Article of the Church of England.*

41. Because the Church of England was as much an "*established Church*" before the Reformation as now, the term implying only *protection* by the State.

42. Because, whereas it is urged that our Church is enslaved by the State; this may sometimes be too true, but it is equally true of the Church of Rome in many States, where the civil power has the nomination of her Bishops, and the Pope cannot publish his bulls without express permission of the Crown.

43. Because, although the Church of England is not responsible for every private opinion and particular act of the Reformers, it may be safely asserted that Archbishop Cranmer was altogether free from the crimes which have been attributed to him by our adversaries.

Palmer, Part II., *Ch.* VIII.

V.—THAT THE CHURCH OF ROME HAS CORRUPTED THE PRIMITIVE AND CATHOLIC FAITH, TEACHING DOCTRINES AND ADOPTING PRACTICES CONTRARY TO SCRIPTURE AND TRADITION, IS EVIDENT,

WORSHIP OF IMAGES.

44. Because that Church, contrary to Holy Writ (Exod. xx. 4, 5), has decreed that it is right to honour and worship images.

45. Because, from the veneration of images has sprung the *actual worship* of them, both by the common people, and by their learned Bishops, one of whom asserts that "the same worship is to be paid to the image which is due to the person represented by it."—*James Naclantius, Expos. Epist. Rom.*

46. Because the worship of images was by the ancient Bishops accounted *heathenish* and *profane.*—*Eusebius,* A.D. 320. Hist. vii. c. 18.

47. Because the decrees of the corrupt Deutero-Nicene Council, A. D. 787, in favour of image-worship, were, notwithstanding Pope Adrian's approval of them, "*rejected,*'

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"*despised*," and "*condemned*," after a mature deliberation by a great Council of British, Gallican, German, and Italian Bishops, assembled by Charlemagne at Frankfort, A.D. 794. This Deutero-Nicene Synod was again condemned by two successive Synods of Eastern Bishops at Constantinople, A.D. 809 and 814; and also by a numerous assembly of Bishops at Paris, A.D. 824.

THE ROMISH WORSHIP OF THE BLESSED VIRGIN, INVOCATION OF SAINTS AND ANGELS,

48. Is *unscriptural*; compare Acts x. 25, 26; Rev. xxii. 8, 9.

49. *Contrary to primitive orthodoxy*; the worship of the Virgin Mary being the substance of the Collyridian heresy, refuted by S. Epiphanius, who distinctly says, "Let Mary be honoured, but let no man worship Mary."

50. The worship of angels was *condemned* by the Council of Laodicea, A.D. 367, and, again, by the general Council of Chalcedon, A.D. 451.

51. The Invocation of the Blessed Virgin and other Saints has given rise to the grossest blasphemy and profaneness, *e.g.* "O, sweet Lady, enlighten me with grace."—*Poor Man's Manual.* In the encyclical Letter of Pope Gregory, 1832, this passage occurs: "That all may have a successful and happy issue, let us raise our eyes to the Blessed Virgin Mary, who *alone* destroys heresies; who is our greatest hope, yea, *the entire ground of our hope*"!

Thus in many countries the Blessed Virgin Mary has become the *chief object* of worship, and at *her* altars are seen the most numerous suppliants, and the most costly offerings.

TRANSUBSTANTIATION.

The modern Church of Rome maintains that after consecration in the LORD'S Supper, the bread is no longer bread, and the wine is no longer wine; and that the sacrifice of CHRIST is *oftentimes repeated* upon the altar.

52. This doctrine of Transubstantiation is *contrary to Scripture*, "As often as ye eat this *bread*, &c." 1 Cor. xi. 17; "CHRIST was *once* offered," Heb. ix. 28.

53. It is *contrary to the ancient Christian writers*, who distinctly affirm that, after consecration, the nature and

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substance of the bread and wine *still remain:* see Origen, A.D. 230, in Matt. xv. 11; Theodoret, A.D. 423, Dial. i. ii. Edi. Hal. iv. 26, 126. Pope Gelasius, A.D. 495, De Duabus in CHRISTO Naturis, who says, "The *substance* or nature of bread and wine *does not cease* to be, and certainly an *image* and *similitude* of the Body and Blood of CHRIST are celebrated in action of the mysteries."

54. It was *contrary to the Catholic faith of all Christendom:* for it is not pretended to have been decreed before the year 1215, the date of the fourth Council of Lateran.

55. It was *early protested against by the English and Irish Bishops*, as Elfric, and John Scot Erigena, according to the testimony of Raban Maurus, Archbishop of Mentz, A.D. 847.

56. If the word Transubstantiation is taken in its natural sense, it must imply, what Romanists themselves censure, the actual *worship of the bread* in the Eucharist, as though itself were the Eternal GOD, and encourage the fearful belief that CHRIST is really *put to death* in the sacrifice of the Mass.

SUPREMACY OF THE ROMAN SEE.

That the Church of Rome is the Mother and Mistress of all other Churches, and that all other Christian people and Churches are bound to obey the Bishop of Rome,

57. Is a doctrine, opposed to Scripture, being contrary to the fact that the Church of Jerusalem was the "Mother of all Churches," and that St. James, and not St. Peter, presided and gave judgment at the first Council of the Apostles and elders. Acts xv. 19.

58. It is an *uncatholic* doctrine, being contrary to the decrees of the general Council of Ephesus, as quoted above, page 7; contrary to the judgment of all history; and being never alluded to in any so-called General Council till the fourth Lateran, Anno 1215.

59. It is so evidently destructive of the Episcopal office, that the title of "universal Bishop," now claimed by and for the Bishop of Rome, was repudiated by Gregory the Great as "*profane*"; and when it was assumed by the Bishop of Constantinople, Gregory declared it to be a "*mark of Antichrist.*"

60. The arrogance of the claim that the *Romish Branch*

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of the Christian Church constitutes the *entire Church* of CHRIST, in other words, that a part is the whole, is only equalled by the absurdity of assuming the exclusive title of "*Catholics*," while, besides the Apostolic Churches of England, and those deriving from her succession, there are *a hundred million* souls in the Greek Churches which never acknowledged the Popish claims.

61. Because this presumptuous monopoly of the grace of GOD'S Church, with the vindictive anathemas denounced against all who will not submit to this claim, is emphatically the pregnant cause of all the schisms and divisions in Christendom.

62. We reject the doctrine of the Pope's supremacy, among other reasons, because the Papists themselves cannot agree as to the extent of authority and power belonging to this "Monarchy" of the Church; for Mr. Charles Butler, in his "Book of the Roman Catholic Church," gives us *four* statements of this doctrine, three of which are perfectly irreconcilable with each other. Thus we are required to believe a doctrine *as necessary to salvation*, though they cannot explain to us what it means.

63. Because the texts from Scripture, (as "Thou art Peter, and upon this rock," &c.) which the Papists now adduce as conclusive of this doctrine, were *differently understood* by the Fathers and their own commentators in former times. See *Thomas Aquinas, Com. in loc.*

64. A large number of their own Popes even deny that the "Rock" means St. Peter. See *Palmer's Treatise on the Church*, Part VII. Ch. 1.

PRAYERS IN A TONGUE NOT UNDERSTOOD BY THE PEOPLE.

65. The exclusive use of the Latin language in the celebration of the divine offices, is expressly *contrary to Holy Scripture* and the instructions of an Apostle. 1 Cor. xiv.

66. It is contrary to the practice of the Catholic Church in ancient times.

67. It is contrary to a positive enactment of the (so called) Twelfth General Council, which is the Fourth Lateran, A.D. 1215, the ninth Canon of which "straitly enjoins that the Bishops . . . . provide proper persons to celebrate the divine offices, and administer the sacraments of the Church *according to the diversities of rites and lan-*

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guages." This Council the Church of Rome receives as a "General Council," an assent to the authority of which she deems necessary to salvation.

COMMUNION IN ONE KIND.

The denial of the chalice to the pepole is *contrary to Scripture.* 1 Cor. xi. 26, 27, 28.

68. It is condemned as early as A.D. 494, by Pope Gelasius, who says "a division of one and the same mystery (the holy Body from the sacred Blood,) cannot take place without gross sacrilege." *Epistle to Majoricas and John.*

69. It is condemned by the Council of Braga, A.D. 675.

70. Yet, notwithstanding, this uncatholic practice was made compulsory on the Church by the decrees of the Council of Constance, (A.D. 1414,) which, though it admitted "that CHRIST administered the Holy Communion to His disciples under both species of bread and wine," ventured to decree that "no presbyter, *under pain of excommunication,* communicate the people under both kinds."

PURGATORY AND INDULGENCES.

That souls are purified by fire after death; and that a remission from these pains can be purchased by masses, money, &c.,

71. Are doctrines grounded upon *no warranty of Scripture,* but rather repugnant to the Word of GOD. Luke xxiii. 43. They are *neither primitive nor Catholic,* as is admitted, among other Roman writers, by Fisher, Bishop of Rochester, who says of Purgatory; "For some time it was unknown, but lately known in the Catholic Church: There it was believed by some persons by little and little."

72. There was *no authoritative decree* concerning them even among Romanists before the Council of Florence, A.D. 1438; and Council of Trent, A.D. 1563, which was subsequently to the Reformation.

73. A belief in these doctrines is now made compulsory upon all Christians, under pain of anathema and excommunication by the Church of Rome!

74. Praying for the faithful departed, and the simple commendation of them to the mercy and safe-keeping of GOD, is a primitive practice, and must not be confounded with, or made an apology for the Romish doctrines of Purgatory and Indulgences.

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ROMAN CANON OF SCRIPTURE.

The Church of Rome declares the Books commonly called *Apocrypha*, viz. Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, Maccabees, &c., to be the genuine Word of GOD.

75. But these Books were not received into their Canon of *Scripture* by the ancient Jewish Church. to whom "were committed the Oracles of GOD"; consequently not by our LORD HIMSELF.

76. Almost all the ancient Christian writers have *expressly excluded* them from the Canon; among whom may be mentioned Origen, Eusebius, Athanasius, Hilary, Epiphanius, Gregory, Nazianzen, Jerome, &c.

77. They were excluded by the Council of Laodicea, A.D. 367, which was confirmed by the fourth General Council of Chalcedon, A.D. 451.

78. Notwithstanding, the Roman Council of Trent, A.D. 1546, decreed that "*if any one do not receive all these books, with all their parts, as sacred and Canonical, let him be Anathema.*"

SEVEN SACRAMENTS.

That Christ instituted *seven* Sacraments properly so called, of the new law,

79. Is without warrant from *Scripture*.

80. Without warrant from the *ancient Church*, and, therefore, to *anathematize*, as the Romish Church does in the Council of Trent, (A.D. 1647,) all who cannot accept this doctrine, is presumptuous, offensive, and schismatical.

That the Church of Rome is guilty of corrupting the primitive and Catholic faith is still more evident,

81. Because she has actually added the above novel doctrines to the Catholic articles of the NICENE CREED, making them equally a part of that "faith, without which no one can be saved." Nay more, she requires of every one, under pain of damnation, that he "undoubtedly receive and profess all other things delivered, defined, and declared by the Council of Trent, and that he condemn, reject, and anathematize all things contrary thereto."

What possible hope of re-union can there be with a Church whose very faith consists in so many articles of division!

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The present state of the Romish Church is the more desperate and hopeless of improvement,—

82. Because she has abandoned the CATHOLIC RULE OF FAITH, which is *Scripture interpreted by primitive Tradition*; in other words, the rule of S. Vincent of Lerins, that the *true faith is that which has been handed down and believed from the first, in all places, and by all Churches.*

83. Because while she was once forward to claim this rule as her own, and even now *professes* to be guided by "Scripture and Tradition," and "the unanimous consent of the Fathers," she has, *in fact*, superseded these by her submission to the judgment of a *present infallible Pope.*

84. Because the new doctrine of "DEVELOPMENT" is confessedly put forth as an apology for the *changes* that have come over the Church of Rome,—is a palpable contradiction of their boasted motto, "Semper Eadem,"—is manifestly at variance with the Apostle's injunction to "contend earnestly for the faith ONCE delivered to the Saints,"—and might equally be made an apology for all mere Protestantism, Rationalism, and infidelity.

THAT THE CHURCH OF ENGLAND IS CATHOLIC AND APOSTOLIC IN HER PRINCIPLES, DOCTRINE, AND WORSHIP, CANNOT HONESTLY BE DENIED,

85. Because the chief agents in the Reformation were forward to declare that nothing was further from their intention than to sever themselves from Catholic unity.

Thus, Bishop Tonstal, (who was no friend to the Reformation,) wrote in Henry the Eighth's reign to Reginald Pole, afterwards, in Mary's reign, Archbishop of Canterbury; that "the King's full purpose and intent is to see the laws of ALMIGHTY GOD purely and sincerely preached and taught, and CHRIST'S Faith without blot kept and observed in his realm, and *not to separate himself, or his realm any wise from the unity of* CHRIST'S *Catholic Church*; *but inviolably, at all times, to keep and observe the same,* and to reduce his Church of England out of all captivity of Foreign Powers heretofore usurped therein, into the Christian state, that all Churches were in at the beginning, conformably to the ancient decrees of the Church."—*Burnett's Reform. Records,* Part III., Book III., No. 52.

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86. Because there is an essential difference (admitted by Mosheim,) between the English and Continental Reformation; the latter having forfeited Episcopacy, and adopted the title "*Protestant*," which does not once occur in our Prayer Book, Articles, or Canons.

87. Because the Romanists themselves do not believe that there is any defect in our ministerial succession, as appears—1st. From our orders being fully acknowledged by many eminent Romanists, as Bossuet and Courayer.—2nd. From the various *new* objections invented to invalidate them, as former ones have been found untenable; such as the oft exploded fable of the Nag's-Head transaction.

88. Because, that we do not deny the doctrine of the *authority of the Church*, (Act XX.), or render it subservient to the *civil power*, is admitted by Milner, who replies to Bossuet, that "the Church of England holds on these points the *principles of the Catholic Church.*"—*Milner's Letters to a Prebendary. Lett.* 2.

That the Church of England is Catholic in *doctrine*, is sufficiently evident,

89. Because she professes the three Catholic Creeds, receives the Six General Councils, and Vincentius' Rule for the interpretation of Scripture.

90. Because she publicly proclaims twelve times a year in her Churches, that "Whosoever will be saved, before all things it is necessary that he hold the CATHOLIC FAITH, whole and undefiled."—*Creed of S. Athanasius.*

91. Because the "Necessary Doctrine, &c." agreed on by the whole Church of England in the reign of Henry the Eighth, A.D. 1543, says, "All those things which were taught by the Apostles, and have been by *an whole universal consent of the Church of Christ*, ever sith that time, taught continually, and taken always for true, ought to be received, accepted, and kept as a perfect doctrine Apostolic."

To this principle Archbishop Cranmer, at his pretended degradation, emphatically testifies: "I protest, and openly confess, that in all my doctrine and preaching, whatsoever it be, not only I mean and judge those things as the Catholic Church and the most holy Fathers of old, with one accord, have meant and judged; but also, I would gladly use the same words that they used; and not use any other

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words, but to set my hand to all and singular their speeches, phrases, ways, and forms of speech, which they do use in their treatises, and to keep still their interpretation.

To the same effect, Bishop Jewell, in his celebrated Apology for the Church of England, "We are come as near as we possibly could to the Church of the Apostles and of the *old Catholic Bishops and Fathers*; and have directed, according to their customs and ordinances, not only our doctrine, but also our Sacraments and the form of Common Prayer."

92. Because in the Ritual of "*this* Church of England" the "*godly and decent order of the ancient Fathers having been altered, broken, and neglected,*" the Reformed Liturgy was "*compiled,*" from the services before in use, so as to be "*agreeable to the mind and purpose of the old Fathers.*" (*Preface to the Prayer Book,* A.D. 1548.) So again, "*Following the Primitive and Apostolic Churches,*" and "*the judgment of all the Fathers,* the use of the SIGN OF THE CROSS in Baptism was retained.—*Canon* XXX. So again, the "*judgment of the ancient Fathers*" and "*the practice of the Primitive Church*" are recognized in Canons XXXI. XXXII. XXXIII.

93. And by the Convocation of 1571, Preachers are enjoined "never to teach aught in a sermon to be religiously held and believed by the people, except that which is agreeable to the doctrine of the Old and New Testament; and which the Catholic Fathers and ancient Bishops have collected from that very doctrine."

THE CHURCH IS CATHOLIC IN DOCTRINE.

94. Because, among other ancient doctrines, the Church of England holds the doctrine of A TRUE PRIESTHOOD; PRIVATE CONFESSION and ABSOLUTION, A PROPER SACRIFICE in the Eucharist; and the REAL PRESENCE of CHRIST in that Holy Sacrament, as admitted by the Romanists Milner and Thornyhold.

95. Because our Sacramental offices are the same in doctrine and mostly identical in language with the Baptismal and Eucharistic offices of the primitive Church.

96. Because, though the Church of England anathematizes every *heresy* which the ancient Catholic Church anathematizes, and requires of her *Clergy* a subscription to

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the thirty-nine Articles of Religion, she demands of her *laity* no other formal confession of faith or terms of Communion than a belief in the Articles of the Apostles' Creed. She does not, like Rome, require her people to join in *anathematizing* all doctrines which she does not receive, and all the members of other Churches, thus rendering sisterly communion with them impossible.

97. Because, though discipline is grievously relaxed, and uncatholic doctrines are occasionally preached in the Church of England, by a party who have little sympathy with primitive truth; still, that this is permitted, is rather the sin of the State, in denying us Convocation for the correction of these evils, than the sin of the Church, whose Catholic Ritual continues to be a standing witness against Puritanical heresy.

INTERNAL DISUNION AND HERESIES IN THE CHURCH OF ROME.

There is further reason for rejecting the pretensions of the Romish Church;

98. Because, notwithstanding her boasted unity of faith and freedom from heresy, "the Papal Church has been notoriously divided in points of faith, and been grievously troubled in consequence, during the last two hundred years."—*Palmer's Treatise on the Church*, Vol. I. 245.

99. Because the history of Jansenism exhibits a remarkable picture of secret and open rebellion of bishops, priests, and people against the authority and decisions of the Pope throughout the whole of Europe; and the utter inability of the Roman Church to extirpate or even to silence what she conceives to be a most pernicious and destructive heresy within her pale. See *Palmer, Part* I. *Ch.* XI. *Appendix* 1, *where full proof is given from Romish writers.*

100. Because to such an extent has INFIDELITY been tolerated in the Church of Rome, that the infamous blasphemer, Voltaire, lived and died a communicant of that Church; and a multitude of Bishops and other clergy, during the French Revolution, openly renounced all religion.

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101. Because the dreadful prevalence of INDIFFERENCE, now existing in the Romish Communion, is bitterly lamented by Pope Gregory XVI. in his encyclical Letter of 1832.

102. Because the creation of the NEW GALLICAN CHURCH (by which a schism was caused) and the circumstances under which thirty-six Bishops were expelled from their sees by Pope Pius VII., shows how little dependence is to be placed upon the *justice* and *protection* of the so-called Supreme Pontiff, and CHRIST'S Vicar on earth.

103. Because at the present day there are two distinct parties in the Church of France, the ultra-montanes, or high Papal party, and the representatives of the old Gallican Church.

104. Because JESUITISM, which is the natural growth and concentration of Popery, has never renounced the MASS OF IMMORALITY AND PROFLIGACY which was at one time inculcated in the writings of their own casuists, AN IMMORALITY UTTERLY DESTRUCTIVE OF EVERY VIRTUE, AND JUSTIFYING EVERY VICE. *See a Collection of Extracts from the writings of the Jesuits in proof of this assertion, in Number* IX. *of the English Review, March,* 1846, pp. 72—81.

IRREGULARITIES OF THE CHURCH OF ROME.

Notwithstanding the sneers which Popish writers cast at the irregularities existing in the Church of England, many of the practices of their own Church are open to far more serious objections; as

105. In Ireland, their Bishops, contrary to Catholic precedent, have been consecrated by *one Bishop only*, this irregularity not being justified by necessity. *Palmer*, II. 362.

106. The efficacy of Romish CONFIRMATIONS is doubtful, from want of a sufficient imposition of hands. *Palmer*, II., 350.

107. The validity of their EUCHARIST is questionable, from being administered only *in one kind* in violation of all ancient and catholic custom. *Ibid.*

108. As a concluding Reason for regarding the pretensions of Rome with extreme caution and suspicion, may be noticed the *dishonesty* of many of her advocates, who think

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by *misquotations from the Fathers,* and positive assertion* to prevent investigation; and the *offensive flippancy* of her more recent converts, who take a malicious delight in exaggerating the troubles of the Mother at whose breasts they have been nourished, and manifest little of that *modesty* and *humility* which become their position, not to say of that distress which they might well feel at having been obliged to take the very questionable step of repudiating their Baptism, and trampling under foot the solemn vows of Ordination.

From the above reasons it is sufficiently evident, that the Papal Church, having corrupted the simplicity of the Primitive Faith by the addition of many doctrines which are contrary to Scripture and Catholic Tradition, no one, but those who are invincibly ignorant of these things, *can safely continue in that Church,* because she makes all her members individually responsible for these doctrines as *articles of faith* necessary for salvation, and requires them to anathematize all who do not receive them, thus cutting herself off from the rest of Christendom: whereas, in the Church of England, which simply requires of us an assent to the "faith once delivered to the Saints" in the very language of ancient creeds, there is a *certainty of salvation,* inasmuch as she is in communion with all Saints and Churches, who have continued in the Apostles' doctrine and fellowship.

* Quesnel, in his Preface to the works of Leo the Great, complains of these "*interpolations;*" and Fleury candidly acknowledges the existence of a "*multitude of forgeries*" and "*false legends.*"

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Three letters addressed to the Editor of the *English Churchman*, in Reply to the Rev. J. W. MARSHALL, one of the recent seceders from the British Church.

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